

The Converted Catholic

A MONTHLY MAGAZINE

For the instruction of Protestants regarding Romanism and for the enlightenment and conversion of Roman Catholics to the Evangelical Faith.

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A Prayer

"He giveth to all men liberally, and upbraideth not,"

God, give us faith! Our hearts
Grow faint with haunting fears;
Our sins weigh heavy on our souls,
Shame blinds our eyes with tears.

We would Thy pardon know;
We long Thy grace to feel.
Oh, speak the reassuring word
And our backslidings heal!

God, give us love! The chill
Of selfishness and greed
Benumbs the hands that should be swift
Thy needy ones to feed.

Too long with pleasure fain,
Unworthy joys we've sought;
Oh make us feel the flame of Him
Whose love our souls hath bought!

God, give us peace! Our feet
Have walked in troubled ways;
And anxious cares and discontents
Have robbed Thee of our praise.

Enfold us with Thy calm;
Bid all our tumult cease;
And help us, Lord, e'en now to share
Thy patience and Thy peace.

Philip Stafford Moxom.

The Converted Catholic

"When thou art converted, strengthen thy brethren."—Luke 22: 32.

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EDITORIAL NOTES

"Thy word is truth."—John 17: 17.

My own experience in the Roman Church regarding the way in which she treats everything that is detrimental to her in the old manuscripts has helped me in this way—that when I have found some difficulties in the Bible text I have felt convinced that the Word of God could not be anything but true, and that the difficulty arose from additions or alterations inserted for the purpose of making it conform with the requirements of the ecclesiastical system.

The Rev. E. S. Buchanan, M.A., B.Sc., of Oxford, whom we hope to have address us at Christ's Mission, has been occupied for seventeen years in the study of old manuscripts, and he is publishing the results of this arduous task in pamphlet form. They are of surpassing interest to all who love the word of truth.

We hope to make use of our editorial space for some months to come by giving our readers the textual differences and the interpolations and erasures that Dr. Buchanan has discovered, and commenting upon their significance with reference to the claims of Rome.

But, first of all, we must pass on to our readers a true gem of spiritual truth contained in the oldest rendering of the Lord's Prayer. In an old Irish Latin copy of the Gospels, Dr. Buchanan found that the words of our Lord's Prayer, "Give us this day our daily bread," were written over other words. With the aid of the camera, he tried again and again to see if he could decipher what was originally written there, and to his amazement, he proved beyond a doubt that the original words were, *Panem Verbum Dei Celestem da nobis Hodie*—"Give us to-day for bread the word of God from Heaven."

This reading is truly wonderful when we meditate upon what it implies. It removes an apparent contradiction in the words of Jesus. He commands us to seek first the Kingdom of God, with a promise that "all these things (material needs) shall be added" unto us. And yet, in the present form of the Lord's Prayer, we pray expressly for those things we are commanded not to seek.

This version of the petition is more in conformity with the whole spirit of our Lord's teachings. His answer to the tempter in the wilderness was, "Man shall not live by bread alone, but by every word which cometh out of the mouth of God." And in the wonderful sixth chapter of John he says (verses 32 and 33): "My Father giveth you the true bread out of Heaven. For the bread of God is that which cometh down out of Heaven, and giveth life unto the world."

But our readers will be amazed when we present to them the striking differences in other texts which have served as a basis for dogmas of the Church.

We can only wonder at the spiritual perversion which would lead men to dare to tamper with the words of our Lord Himself, and to alter them for their own worldly purposes, so as to be able to claim the sanction of Christ for their man-made system. And at the same time our gratitude to God is the deeper, when we see that, in spite of all the machinations of evil, the *spirit* of His Word has been preserved through the ages; and we know that it is truth, and that it endureth forever.

A Victim of the Modern Inquisition

Dr. Marcelo Maldonado has been the latest victim of the Church of Rome in Caracas, Venezuela. He is one of those men whom the Church has nothing of which to accuse, and yet greatly fears. She can find no means of combating him, and can only seek to get rid of him in some way.

He is a man who fulfilled his duty in different parishes with such approval of the Church and the people he served that the Government granted him a pension which he enjoyed even after leaving the Church, for his self-sacrificing endeavors in behalf of his countrymen.

He gradually came to a realization, even as I myself did, of the fact that the canons of the Church are one thing and the

practise of the Church another, so he began to regard the Church as a body, furnished with an almost perfect system of laws, but governed by the caprice of the moment of her men in office. He began to reflect as to whether this state of things meant a necessary condition of human nature, or that the Church, in spite of her claims to sanctity and infallibility, was in reality outside the law of God. He applied himself to the study of the Scriptures and found that they only confirmed his doubts, and that there was truly a vast difference between the Christianity of Jesus and the Christianity of Rome. He was aware of what awaited him if he left the Church; notwithstanding, he preferred to leave it rather than lead a double life, knowing that he could not any longer believe in its teachings. He interviewed some American missionaries in Caracas, and after receiving instruction from them, he decided to break away completely from Rome.

After two years of probation he was received into the membership of the Evangelical Church in Caracas, and gave a public testimony of his convictions before a large audience. He began soon to preach the Gospel to the poor and even to hold open-air services, which attracted many people to hear him. Meanwhile the archbishop published his pastoral (a translation of which was printed in our last issue), and Dr. Maldonado took it upon himself to answer him in a series of articles, which we publish as one in this number and which first appeared in one of the daily papers in Caracas. The respect shown by the people to Dr. Maldonado, in spite of his apostasy from Rome, and his powerful eloquence were too much for the archbishop and the priests, and they tried to find some way of persecuting him. But open persecution would be against the Church, as, in that case, even those who were indifferent, would stand by Dr. Maldonado. Their plan was to work against him with the Government, the first result being the cutting off of his pension. Private messengers were also sent to him, sometimes with offers and sometimes with threats. Dr. Maldonado refused the one and scorned the other.

Then the archbishop was overtaken by sickness and death, and Dr. Maldonado, in spite of his friends' prudent advice to the contrary, went to see the funeral of his former chief. When the bier passed, he, in company with many others, did not take off his hat. This lack of reverence to the prelate was a sufficient

offense to cause his arrest, although none of the other offenders were interfered with. This was the last that the friends of Dr. Maldonado knew of him for several weeks.

But let us give a few extracts from letters we have in our possession, which tell the story more vividly:

"A week ago the archbishop died. He lay in state over Sunday and Monday, and was buried Tuesday in the cathedral. Of course great crowds attended the funeral. Dr. Maldonado had been warned not to go, but, in spite of that, joined the crowd. Some of our people were near and saw what happened, and came and told us. As the procession passed, people in general lifted their hats, as is the custom at funerals. Some twenty or thirty, young men mostly, did not remove their hats, and Dr. Maldonado did not. Two policemen stepped up and arrested him, saying nothing to any of the others. . . . He was not taken to the police station, but was put at once in the Rotunda, where by law prisoners are not taken until after trial. No communication is allowed. . . . We sent him some clothes, but they would not receive a bed for him nor any food. . . . They said if we gave money they would buy better food than the ordinary prison fare. We do not believe all, if any, of the food would reach him, still we gave some money, as a relief to our own minds, knowing how scanty and poor the food furnished is.

"So Dr. Maldonado's articles in the '*Noticiero*' are at an end, and his preaching to the people upon Calvario. He was doing good. We have appealed to the U. S. Minister, who promises to do what he can, though officially he has no right to do anything, as Dr. Maldonado is a Venezuelan. The tendency of all this is to make the people bold to persecute the Protestants, and on Wednesday, for the first time in months, there was a disturbance outside of our church, and several of our people have been molested."

Later our correspondent writes: "Dr. Maldonado continues in prison and no communication is possible. A prisoner who was released this week brought a message from him, secretly delivered, that he was in bad condition and given only bread and water to eat. We closed his house and stored his possessions. . . . We are very sorry for him; and this occurrence has also made us a lot of trouble. The Roman Catholics thought they could do

what they liked and began persecuting our people, but a policeman at each chapel has obliged them to quiet down."

A letter of a still later date continues: "All efforts for Dr. Maldonado's release seemed in vain, and we had almost concluded that we should never see him again, when yesterday afternoon a scrap of paper was brought to us asking us to send Dr. Maldonado's clothes to the prison—he was free! We telephoned to the prison and inquired, and they said, 'Yes, he was free, and only awaited his clothes to come out at once.' We packed a valise and sent it with directions for him to take a carriage and come to us. In a very short time he was here—but such a changed man! I should not have known him, and a friend who soon came in did not! His face was pale and wrinkled and his shoulders bowed like an old man's, his hands thin and white, and he was coughing with almost every breath. I brought a cup of hot coffee and he drank it like a starving man.

"No one knows how or why he was released. He thinks it was some foreign influence and that perhaps the American Minister's efforts might have made the authorities fear they had gone too far, and also they may have thought it would not be well for them should he die in prison. Dr. Maldonado is convinced they intended to kill him. At once, when he was taken to the prison, he was stripped of all clothing and put into a dark, damp cell, with cement floor, and nothing in the cell except boards for a bed—no chair even, and no cover! The chill of that night gave him a terrible cold. Although afterward he was given some clothes, he did not get over the cold and suffered from pain in his chest and terrible pain in his limbs from rheumatism. He was not once allowed out of his cell during the month he was there. Occasionally they would bring water and swash out the cell, leaving it damp, as there was no sun or air to dry it. The place was filled with vermin; he said they covered him. The food was of the poorest, and so scanty that he was just kept alive. Not any of the food or money given the jailer for him reached him. . . . His Bible was taken from him when he went into the prison, and he did not see it till he came out; and if he had had it the place was too dark for him to read!

"We got a room in a hotel near by, and after a bath and a good dinner he was more like himself. He feels better now, but is still coughing a good deal. He will take a long time to recover

from such an experience, if he ever does. I don't know what we can do for him; he is without means. How I wish it were possible to send him away from this country! He is a good preacher and writer, and could do good work somewhere. We are afraid to have him made at all prominent here at present, and would not think it safe for him to preach now."

Recently another letter tells us that Dr. Maldonado has disappeared; no one knows exactly where he is, the rumor being that he has gone to the country with friends to recuperate. But the true meaning of this we cannot tell.

A Pertinent Suggestion

The case of Dr. Maldonado is very suggestive to me. It brings up so many thoughts that my pen burns, as it were, to express them.

We may have lost Dr. Maldonado; and who is to blame? Dr. Maldonado and his friends and counsellors, the missionaries, appealed to Christ's Mission and we could not give him the aid he needed, for the simple reason that we had not the means. We wrote saying that we would do all in our power to interest friends to aid him; meanwhile he was spirited away! God knows that were it not for the kindness of our friends we should have been unable in this past year to meet our bare living expenses. Christ's Mission was not able to give its Director a penny for thirteen months, and when we look back over this time of trials and difficulties we are filled with gratitude to our Father for having shown us His mercy by providing us with such friends in the time of need. We did not make any appeal for ourselves, yet we have been kept and provided for. But what we feel most keenly is that never have better opportunities for our special work presented themselves, and we have been unable to take advantage of them. If we could have written, "Come at once!" Dr. Maldonado would not have had to suffer doubt and uncertainty as to his future added to the effects of his terrible prison experience, nor would he have been placed in such a position that he may have felt obliged to accept the assistance of former friends, who will not provide for him unless he makes some promises which are contrary to his convictions. I know that there will be many Protestants who will say, "If he accepts such

conditions it is because he has no convictions." I should like to put those Protestants to the same test. If Dr. Maldonado was inspired with the same motives as I was, I can sympathize with him. I did not have any other idea or ideals but this: I was convinced that I left the Roman Church for conscience's sake. Before God and humanity I thought I was justified; about my future, I was convinced that God would provide. I did not have any thought for the morrow. I was sure that God had His own people, who knew that the measure of their love to God was their love toward men, for His sake. I was convinced that this principle was not to be found in my former Church, because it did not regard God and His Word, but I fully expected to find it among the people who claimed to be the preservers of His Word. But, alas! if I should tell my disappointments it would bring a blush to the faces of many who are sitting as protectors of the Word of God and getting a good salary for it. In spite of the love and gratitude I owe to those who gave me true Christian help and sympathy, I have as much to say against the Pharisees of the Protestant Church as I have against those of the Roman Church.

I must say, and with thankfulness, I am receiving more respect and attention from Roman Catholic priests of this country than from Protestants. I have never received any letter from a Roman Catholic priest, and I receive many, which has not been full of confidence and respect and moved by a desire to have his mind cleared on some question. I feel that I am the director of priests in this country, even as I was when in the Roman Church, with this difference, that the Church then obliged them to come to me; now they come of their own will. But while I give them the best advice I can, and direct them in the way they ought to work among their parishioners, I am unable to give them the practical help they need to enable them to break away from all former associations and find a new work to do in the world. My difficulty is that I am hampered by the coldness of Protestants. Let me refer to a practical case which I choose from among many:

There is a priest in a distant State who I am sure will, in time, be made a bishop. He is exceptionally intelligent and a perfect gentleman. After trying under my direction to begin a reform within the Church, he felt that his position was not an

honest one, nor were his labors fruitful, because after working hard in a parish toward instilling the evangelical truth and so starting a reform, he was removed, and his successor would come and destroy his work. I could not receive such a man here and offer him board and lodging, without any hope for the future. I sent him to the leading ministers of the city. He visited seven of them and reported having had from them all the same answer: "You have received the light. Stay where you are, and work according to your light. We all believe in the same Saviour, and we are on the way to the same place, except that we reach it by different roads." The result was that he said to me, "Bishop, I know you, I love you, and I believe in you. If you ever need me and have a place for me where I can do good and earn my living, call me. I shall be at your side; but become a member of the institutions which support such doctors, never!" Later he wrote, "I am studying very earnestly the New Testament in Greek. As I progress in my study and in earnest prayer, I become more and more convinced that Protestantism is still almost as far from the true spirit of Jesus as Romanism." Alas, that such should be his impression!

We might have had with us last year one of the most famous men of the Roman Church. He came looking for some position in order to support himself, and had to go. He was too big a man. We tried to get a position for him as teacher, but could not find it—his learning was too formidable. We tried to get some Church interested in him, and the ministers were filled with apprehensions that "if they assisted such a prominent person, the persecution aroused would be terrible," and they did not want to be disturbed!

A prominent man, the secretary of the bishop of a large diocese, also applied to us, and we have been obliged to keep him waiting.

While writing this, I have been interrupted by the visit of a lady who is a member of the Episcopal Church. In the course of our interview, she lamented that she could not subscribe to our magazine, as she had just received an appeal for a donation to a Catholic institution and had given to it all the money she could spare at this time. She did not believe in the Roman Church, but felt obliged to do this for the sake of a very dear friend, who was a Romanist. She also said that times were so bad that she

could not see how she was going to be able to pay five dollars she had subscribed to her own Church.

I jokingly said, "Well, if you have given ten dollars to the Catholics in order to please your friend, now is your chance to suggest to her to help you pay your dues to your own Church." She laughed and said, "Oh, but I would not dare to do that!" "That is just it!" I answered; "you, as a Protestant, do not dare, and they know it; that is why they dare to ask you to contribute to them."

Oh, that God would instil into the souls of modern Protestants something of the burning zeal for truth and the indomitable opposition to error of the early Reformers, and that we might learn to "stand fast in the faith, quit us like men and be strong"; and that to all those who have the courage to come out from Rome because of their convictions we may not hesitate to hold out the hand of Christian fellowship and encouragement.

The "Luminous Crucifix" Trade

A certain manufacturing company in New York is mailing to priests an advertisement of a "luminous crucifix," asking the priests to name some man in the parish who will undertake the sale of these crucifixes. Of course, the priest is the "man" who will take the job.

The original letter, sent a Protestant minister in error, is in our possession. With it is a circular, part of which reads as follows:

"A beautiful and marvellous work of art. The figure of our Saviour is made of metal, and is treated with a recently discovered chemical, showing white in the daytime, and emitting a glorious, wonderful, mysterious luminous light in the darkest spot at night time. When the lightning is vividly flashing during a crashing thunderstorm, this crucifix will surely create a feeling of safety in the hearts of all who possess it."

The letter then goes on to say: "We would be pleased to send you one of these crucifixes for your inspection postpaid for sixty cents, or will supply them in dozen lots at \$6 postpaid."

They sell to the poor ignorant papists at \$2 each.

The priest gets \$1.40 profit out of every one, provided he only asks \$2 for it. If he wants more he asks more, and he can ask and get about anything he wants.—Protestant Standard.

IN ANSWER TO THE PASTORAL LETTER OF THE ARCHBISHOP JUAN BAUTISTA CASTRO

BY DR. MARCELO MALDONADO.

Last night a friend directed my attention to the last pastoral letter of the Archbishop Juan Bautista Castro, and gave me a copy of the periodical, "La Religion."

I shall condescend to reduce to nothing all his doctrine and fell to earth, as David felled Goliath, this giant of flesh, by means of some brief articles as a favor to my kind readers. And to this object I shall observe a better method than that employed by my ancient enemy, in order that they may be able to collect this small but solid work to which I shall give the title of

The True Religion

Religion, true, pure and without spot before God, can be no other than that which is founded upon His Word, which Christ taught and the apostles preached—the same which was believed and practised by the Church at Rome, in the first century of the Christian era.

True religion should be founded upon the Bible, that is, upon what the Lord and the apostles taught; and it stands to-day where it has always stood. Therefore pure and unspotted religion can be neither Roman, Calvinist, nor Lutheran.

It was upon the fact of Peter having confessed that Christ was the Son of the living God that Christ built His Church; it was not upon Peter, whose name signifies *a stone*, upon which nothing can be built, but upon the rock, which is Christ himself. This was the interpretation of many Fathers of the Church. In sermon 76, St. Augustine, speaking of Peter, says: "Therefore thou art Peter, and upon this rock, which thou hast acknowledged, saying, 'Thou art the Christ, the Son of the living God,' I shall build My Church." St. John Chrysostom says: "Upon the rock, that is, upon the faith of his confession." Gregory the Great adds: "Establish your life upon the rock of the Church, that is to say, upon the confession of the blessed Peter." With regard to the keys of the *Kingdom of Heaven*, it must be understood that they were given to him for this world. And so it was, in fact. Peter was the first to preach to the Jews after

Pentecost, and in this way opened to them the Kingdom of Heaven. Afterward, Peter was also the first to preach to the Gentiles, for it was he who opened the Kingdom of Heaven to Cornelius, a Gentile. In this manner was it that the Lord gave Peter the keys of the Kingdom of Heaven in this world, but not of Heaven itself; for it is Christ who holds the keys of Heaven, as it is written in the sacred book of the Apocalypse: "I am the first and the last and the Living One: and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades." (1: 18.)

The power of the keys is identical with the power to bind or to loose, to remit or to retain, as says Cardinal Belarmino, in his treatise on the Roman Pontificate, book I., chap. 12, p. 522.

Peter Lombard, the elder, called the Master of Sentences, rightly understood the power of the keys, as is demonstrated by the conclusive quotations from Scripture he makes use of.

The Apocalypse gives us a clear knowledge of who it is that has the power to loose and to bind. In his message to the church of Philadelphia, Christ says: "These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and none shall shut, and that shutteth and none openeth." (3: 7.)

I shall now determine the signification of the word *Protestant*. It is that which *protests* against the false doctrines and practises of the apostate Church of Rome, which captiously calls itself Catholic (or universal), being, as it is, a particular Church, as the word *Rome* (noun) or *Roman* (adjective) expresses. And, in fact, it departed from the "faith given to the saints, of whom the Apostle Jude spoke in v. 3 of his universal epistle. In the Epistle of Paul to the Romans may be seen the exhortation of the apostle to the primitive Church in Rome. (11: 20-22.)

By making an attentive examination of the teaching of Christ and His apostles, we shall find that the Roman religion introduced customs and superstitions which do not belong to the ancient Christian religion, but to the heathen and the Jews; and this came about, because they were not guided by what God says, but by what man says. This was why some of the greatest saints and the so-called Church Fathers recommended urgently that the people read the Scriptures. St. John Chrysostom urges

with eloquence and zeal that they should be read, saying that they were written for the unlearned; St. Athanasius affirms that the "holy and inspired Scriptures are sufficient in themselves for the promulgation of the truth." St. Ambrose asks: "How can we adopt those things which are not found in the sacred Scriptures?" In the same way Gregory of Nyssa, who is quoted by Eutochius, declares: "We reject this as false, because it is not sustained by the Holy Scriptures." Also St. Jerome: "As we do not deny those things which are written, even so we reject those which are not written." And St. Augustine: "In all those things laid down expressly in the Scriptures, we may find all things containing the faith and morals of life." And again he says: "To the canonical Scriptures I give my consent, without any repugnance . . . for we should not consent to the bishops, if perchance they be deceived, and hold opinions contrary to the canonical Scriptures of God."

It is time, therefore, that my former coreligionists open their eyes and see that the doctrine taught by the Church of Rome to her priests and adherents is not the theology of the Bible, professed by the primitive Church, but an artificial system based upon parts of the Holy Scriptures, upon the philosophy of Aristotle, apocryphal texts, legends of doubtful authority, with alterations and interpolations of ancient canons, and upon the superstitious relics of ancient paganism.

What is repugnant in the Roman Church is not her Christianity, but her paganism; not the Bible she preserves, but the arbitrary interpolations she imposes upon her members; not the good there is in her, but the evils of degeneration and idolatry which not only must be accepted and practised by the poor priests, but also defended with ecclesiastical sophistries and Aristotelian subtleties. Therefore the Apostle Paul exhorts us, saying: "But though we, or an angel from Heaven should preach unto you any Gospel other than that which we preached unto you, let him be anathema." (Gal. 1: 8.) And in Colossians 2: 8: "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ."

As a Protestant, therefore, I reject the opinion that Peter is the foundation and his successors the head of the Church, for

St. Paul says: "Other foundation can no man lay than that which is laid, which is Jesus Christ." (1 Cor. 3: 11.)

Thus says Castro, the Archbishop of Caracas and Venezuela, with his incontrovertible, insistent and consuetudinarian voice of authority: "St. Peter receives the same authority over the Church as that of Jesus Christ in His holy humanity. For this reason the pope calls himself with all propriety *Vicar of Jesus Christ*." It is plain to see that the doctrine of Castro contradicts the very doctrine of St. Peter himself, for the apostle clearly teaches in the Book of Acts (4: 12): "And in none other is there salvation; for neither is there any other name under Heaven that is given among men (than the name of Jesus) wherein we must be saved." And in his first epistle he declares that Christ is the *Chief Corner-stone*, upon which believers are *built up a spiritual house*." (1 Peter 2: 4-6.)

The reasons by means of which it has been proven that St. Peter was not recognized as supreme bishop of the universal Church are: First, because he himself has no such pretension (1 Peter 5: 1-4); second, because our Lord gave equal authority to all His apostles (John 20: 22, 23); and He rebuked them because *there arose a contention among them which of them was accounted to be greatest* (Luke 22: 24-27); third, because he is not always called the first (Mark 16: 7; John 1: 44; 1 Cor. 1: 12; Gal. 2: 9), nor was he first chosen (John 1: 35-43); fourth, because he did not speak first in the first council, for in the Book of Acts (15: 7) we read as follows: "And when there had been much questioning, Peter rose up and said unto them," etc.; fifth, because he did not pronounce the final decision of the council, as may be deduced from verse 13, of the same chapter of Acts; sixth, because Peter was sent by the other apostles on a mission to Samaria, which they would not have done if he had been their superior (Acts 8: 14); and seventh, because St. Paul resisted him to his face in Antioch (Gal. 2: 11), and in his second epistle to the Corinthians (11: 5) he claimed equal authority, and had *the care of all the churches of the Gentiles*. (2 Cor. 10: 28 and Gal. 2: 7.)

It cannot be proved by the Scriptures that Peter was the first bishop of Rome, because his name is not mentioned in the epistle to the Romans among those to whom the apostle sent

greeting (Rom. 16); nor even once is it mentioned in those epistles which St. Paul wrote from Rome to other churches. If the Church were to have a visible and earthly head, the first to occupy this position would have been St. Paul, because in the Acts of the Apostles it is recorded that he was in Rome (28: 14). In the last two verses of the wonderful Book of Acts one may read: "And he (Paul) abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the Kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him."

From all this scriptural exposition we are led to conclude that the Head of the universal Church is none other than Christ, our Saviour, as it is written: "And He put all things in subjection under His feet, and gave Him to be head over all things to the Church, which is His body." (Eph. 1: 22, 23.)

The Vicar of Christ on earth is the Holy Spirit, in fulfilment of that promise recorded in v. 18 of the 14th chapter of the Gospel of St. John: "I will not leave you desolate." This promise was the comfort of the apostles in those most bitter days which followed the ascension of the Lord. Menaced by the Jews, abhorred of the people, without support or refuge, and, above all, deprived of Jesus, who was their Father, Master and Friend, they shut themselves into the upper room to await the realization of the divine promise. And the promise was realized on that memorable day of Pentecost, on which the apostles were transformed by the plenitude of the Holy Spirit—the Vicar of Christ—from timid creatures, skinking and vacillating, to intrepid, self-sacrificing and heroic messengers of Jesus Christ, preaching His Gospel with marvelous power, joy and success.

Judging from the holy pastoral letter of the Metropolitan and Assistant Prelate of the Sacred Solium, he is not in conformity with the spirit of the Saviour of the world, who said to the Jews (John 5: 39): "Search the Scriptures"; nor with that of Paul who wrote to Timothy: "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness" (2 Tim. 3: 16). In the preceding verse he had said: "From a babe thou hast known the sacred writings, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."

By these recommendations is understood the importance of the Bible, by means of which God still speaks to us. How greatly, then, should we appreciate this precious gift, which at every step sheds a light upon our path, fulfilling the saying of the Psalmist: "Thy word is a lamp unto my feet and a light to my path." But it is necessary to give due attention to the Scriptures with reverent and humble spirit, and as the bee sucks honey from the flowers, meditate upon the truth, laying aside that which is not of the Spirit.

For many centuries has the Bible been exposed to the eyes of the world, and it is reverently accepted by an infinite number of persons, eminent for their piety and learning, who examine it with greatest care and regulate their lives in conformity to its divine teachings. Many books have been fervently recommended; but not yet has been found any which has inspired such constant enthusiasm and such disinterested affection as the Bible; neither is there any other in existence which responds to all the ends of human life. Very many have transformed their character, thanks to this book; and thousands of individuals declare that the Bible has been their comfort in every kind of circumstance, their guide in all difficulties, and the most precious nourishment for their souls.

A book which has been revered by intelligences of high rank must merit our attention. It would be prolix to enumerate all the illustrious persons who have rendered deep homage to it; but how useful it would be if my kind readers should obtain for themselves the monumental discourse of Donoso Cortés, given at his reception as member of the Royal Academy of Spain. It is a master work.

Oh, if only men would give all their attention to the great humanitarian Book! Then they would find that the style of the Bible, without being inflated or pompous, has a modest and serene majesty; its accents follow always the tenor of one and the same melody; maintaining itself always faithful to its character, human, and at the same time divine, its style is varied, glad, imprecatory, lamenting, descriptive, simple, intricate.

One of the marvels of the Bible is its singular plenitude, for in it is contained all the wisdom of the world. Learned men who have traveled over all the earth in search of truth, gathering up all they could find of the beautiful, good and pure, either

in sculptured rock, or inscribed scroll, or in the flowery fields of the spirit, when, as weary searchers for so much good, they return laden from their excursions, they have discovered that everything ever said by the wise is to be found already in the Book of God, which, according to all lights, is the very god of books, being profound, immense and immeasurable.

The Bible, after having been put to the proof, after having suffered criticism, ridicule and crucifixion, continues to be a new publication whose circulation in more than 450 native languages, and lately in Esperanto, the auxiliary universal language which has been in existence more than twenty-six years, is distributed to-day over the entire globe. Its direct translation from the Hebrew was made by Doctor Zamenhof, author of Esperanto.

When men shall have reached good judgment and discretion, the sacred volume will be their chief classic, even as it was the first manual for the Hebrew nation, when it began to spell out the rudiments of truth and justice.

It is comforting to contemplate the increasing interest which is being inspired by the study of the Bible, the fountain from which flows all truth and the organ of the only spiritual power which can regenerate humanity; this Spiritual Power is He of whom the Scriptures bear witness, He who is "*the Way, the Truth and the Life*," even Jesus Christ.

Risum teneatis! good readers, upon reading these paragraphs of the *Pontifex Maximus* of Latin America—Don Juan Bautista Castro: "One is amazed to see how far can go the absurdities and insanities of men! Beloved children, remain ever more firmly established in the bosom of the holy Catholic Church, to which you have the happiness of belonging; take precautions against all seduction and deceit, for the times are evil, and the serpent has many resources." Yes? Then the time has come to prepare the nations for the overthrow of this ancient one—not the archbishop, but the ancient edifice—the moldering, worm-eaten fabric of so many centuries, founded upon sand, and to restore upon the Rock—Christ—the indestructible building of the true Church. A task this will be which shall raise many to immortal fame. For a religion which imposes taxes in the form of meritorious works in order to obtain salvation contradicts God when He speaks through the Apostle

Peter: "Knowing that ye were redeemed, not with corruptible things, with silver and gold . . . but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ." (I Peter 1: 18, 19.)

The Scriptures declare that there is only one Mediator between God and men—the Man Christ Jesus; that this Divine and gracious Person, who is one with the Father, humbled Himself so that He never rejected the most vile sinner; that in Him we have a High Priest, faithful and merciful, seated on His throne of grace to intercede for us; that the doctrine of many mediators is infidelity to the grace of Christ and denies His glory, inasmuch as He descended to this world and suffered in it that we might know we could draw near to God through Him, who was touched by the feeling of our infirmities and moved to compassion.

Those who are really saved by faith in Christ are baptized by the Holy Spirit and are in the true Church, which is the Body of Christ.

I shall conclude this answer to the pastoral letter, making a résumé of all this exposition by saying that the true, unspotted religion is that which recognizes Jesus Christ as the only Mediator between God and man; the only complete and true religion, because it is based upon the teaching of the Son of God; that the supreme knowledge and that of greatest importance is to know God and His Son Jesus Christ (John 18: 3); that as God has told us *the truth* with regard to the creation, the fall of man, the death of Christ in propitiation for our sins, the judgment, the second coming to earth to bring peace, etc.; it is necessary we should have ever before us what is taught by the Holy Scriptures, for they reveal to us our condition in the eyes of God and His good-will and unfathomable love for miserable sinners.

Let us recall, finally, what Christ says of Himself in John 7: 16: "My teaching is not Mine, but His that sent Me"; and what He solemnly affirms in chapter 8, v. 12, of the same Gospel: "I am the Light of the world: He that followeth Me shall not walk in darkness, but shall have the light of life." Amen.

MARCELO MALDONADO,

Evangelical Minister.

LETTER TO CARDINAL GIBBONS

XLIV.

Dear Cardinal:

One of the things that most surprises me is the boldness of your statements. Sometimes I think that if you should come out with a denial of the existence of the sun, there are many who would exclaim with awe, "How mistaken we are! The sun has never existed. Cardinal Gibbons says so!"

This bold assurance is precisely one of the secrets of the power of the Jesuits. They are fully persuaded that they are superior to all the world. Father B—— used to interpret this attitude by saying, "The Jesuits know that in every form of religious belief and in every position, high or low, in this world, good faith may be found, *except* in a Jesuit community." In other words, they know they can trade upon the good faith of others. That reminds me of the advice once given me by Father Z——, for many years Provincial of the Jesuits, who heard my first confession, and whom I held in great esteem. When I first began to preach, I spent a great deal of time over the preparation of my sermons, and always, when the opportunity offered, sought the criticism and advice of this good Father. He told me once, after hearing me, that in order to acquire full confidence in the pulpit, I should try to convince myself of the fact that every one in my audience was an *ass* in comparison; and that even if I should have to preach before the pope, I ought still to consider that I had an advantage over all my hearers, whoever they might be; for, if I insisted on being modest enough to think that some of my audience might be able to do as well as I, yet, on that particular occasion, I was superior to them all as far as my subject was concerned, because I had the advantage over them of recent and careful preparation. This psychological phenomenon, the power of self-confidence, is generally the basis of your policy of denial. You are aware that there may be some who are acquainted with the subject and who may protest. But what is the protest of the few compared with the unreflecting submission of the multitude?

Perhaps you will object and say, "You are talking about the

Jesuits, but what have *I* to do with that? I am not a Jesuit." Well, Cardinal, I do not know whether you are or not. Speaking of the Jesuits, we might quote an inmate of an insane asylum in Spain, who used to say, "En esta triste región, ni todos los que estamos somos, ni todos los que estan son" ("In this sad region, not all that are here are (crazy), nor are all that are so here.") You ought to know that in that mysterious and incomprehensible, and, as Father B—— would say, "infernal order," not all that are there are really Jesuits, neither are all that are Jesuits, celibates or wearers of the Jesuit garb; and, what is more surprising (and I can prove it by the facts), is that some superiors of religious orders, bishops, cardinals and even popes, are Jesuits *without knowing it*; and some others, when they discover that unwittingly they have become Jesuits, would like to cease to be so, but find it is too late. I could write a political history of the Jesuits, treating of events and policies, I have never yet seen published. But always there is the same question—would it be believed?

Certain it is, however, that the Jesuits of to-day have gained a point of vantage never before gained by them at any previous time in history. Yet in my opinion they have never been in such danger as they are to-day. They have succeeded in corrupting the minds of all in the Church, from the pope to the most ignorant layman. This is a gain for them in one sense, but it is what we might call the result of cunning without discretion. They have overreached themselves. They have succeeded in poisoning the minds of Roman Catholics, but have not yet had time to organize forces—and experience has shown that the wisdom and cunning of the Jesuit, without organization, works against themselves. The religious orders have lost all traces of their pristine character and have adopted the Jesuitical doctrines—even the Knights of Columbus are now working on Jesuitical principles. Yourself Cardinal, wittingly or unwittingly, in all you do or say are the most perfect exponent and mouthpiece of Jesuitism. But the effect of Jesuitical doctrine in the minds of those who are not in subjection to the general of the Jesuits is, as I have said, a dangerous thing and destined to cause many a blunder.

Your book, for instance, calculated to make some overscrupulous cardinals in Rome believe that you were publishing the

sentiments of the Church in America, just when *Americanism* was so strong and the leaders of the Church in this country so divided in opinion, was a master-stroke, which convinces me more than ever that the book was revised and corrected by more than one Jesuit, if not inspired by them from first to last. But some declarations of liberalism which you let slip in the zenith of your glory when in the company of politicians—some denials, which in order to refute, I need only show you some pages of your own book—are *blunders* which could never have been inspired by any Jesuit. Your recent visit to President Wilson, as the messenger of the pope to treat of terms for world peace, was a double blunder, both on the part of the pope and yourself. I will defend you, Cardinal, in that I believe you went to interpret the personal sentiments of the pope; but the Jesuits had not been previously consulted, so, consequently, you and the pope were both *squelched* by the general of the Jesuits. Of course, as the person of the pope is invulnerable, you, as his tool, had to suffer the penalty and pass as an officious meddler.

I see here two personalities; one is "James Gibbons," and the other "the Cardinal." As James Gibbons, the papers reported you were going to explain, and of course everybody expected you to boldly assert, "I did what I was commanded." I was curious to know myself what your attitude would be, and if your injured self-conceit would triumph. I do not know yet which won the victory—James Gibbons or the Cardinal. *A providential cold* relieved you of interviewing any of the reporters! Rome had denied having had anything to do with your interview with the President. You, as Cardinal, could not go against the pope, but James Gibbons never made an apology nor assumed the responsibility of being the originator of the peace message.

I wonder how you can deny that your Church has political aims! You have shown at least that *you* are a politician. Is this as a cardinal, or prince of the Church, or as an independent individual? I cannot believe that a man like you who, as far as I know, has never yet aspired to a place in Congress, can have any personal political ambitions. So, if you are not working for yourself, you are working for others, and as I do not believe that you would be guilty of the crime of *nepotism*, condemned by the Church, you must be working for the benefit of the Church her-

self. What else can your visits to the White House have in view? Your Church is strongly against communication with heretics, never making concessions except in Protestant countries, and always with some proximate or remote good of the Church in view. So we may infer that if you have no political aims in view, every time you go to the White House it is for the sake of converting the soul of the President. Or, when the President calls upon you for advice, it is only on account of some religious scruples. In that case you must be destitute of the power of the Spirit, because, in spite of your eighty-two years, we have not yet heard that you have succeeded in converting any man in the White House to do public penance or in getting him into the fold of Mother Church. So I am afraid that when you are called to the White House, or solicit an interview with the President, it is not a message from Heaven that you have to communicate.

I have heard that a substantial donation to the Catholic University at Washington and a well-timed call upon Cardinal Gibbons are the best wires for an anxious candidate to pull, if he wishes to obtain a Government position in the United States to-day.

But what do the politicians want your advice for, except it be to give public recognition or flattery to your Church and turn the Catholic vote their way? Did your frequent interviews with President Wilson bring about any satisfactory solution of the Mexican problem?

This week the papers reported a very ridiculous occurrence. A meeting to discuss national preparedness was held. Prominent politicians took part by way of preparation on the subject before the opening of Congress, but these statesmen, "the worthy successors of Washington, Lincoln, Grant, McKinley," etc. found it impossible to solve anything for the benefit of the nation without the advice of Cardinal Gibbons! You were as shrewd in this case as in the case of the *providential cold*. Probably the Jesuits saw that the way was very slippery. They care nothing for national benefit or advantage. What they care for is to be always on the winning side, and politicians are so evenly divided on this question that to incline oneself to either side would be too compromising. What did they advise you to do? To send your

vicar to represent you at the conference. And what part did he play there? The part of the Oracle of Delphos! He said, in effect: "Gentlemen, His Eminence is going to celebrate in a few days the eighty-second anniversary of his birth. He has observed the political world for many years, and thus has acquired great experience. He wants me to say to you that you should exercise great care in this question of preparedness. You might be wrong in saying 'Yes'; and you might be equally wrong in saying 'No.'" Now, armed with this clear idea on the subject, our Congressmen may open Congress with their minds quite satisfied. The Oracle has spoken and they know that they have to "be careful!" In that case, unless the infallible head of the Church deigns to give his verdict and the big men of the nation consent to yield to it, the best thing would be to leave the question to the infallible settlement of time, as the future alone can decide what would have been best to do in the present.

The papers to-day report another Jesuitical *coup* on the part of the pope. It shows that his advisers are the same as yours. He has just held a secret consistory. Almost all the consistories, by the way, are secret. They are composed of the cardinals and some diplomats. Their secrecy is only for the purpose of relieving the pope of the responsibility for admitting one diplomat and not another. Secrecy merely means exclusion of all diplomats, except those especially invited. But, as this was a particularly secret consistory, only the members of the Sacred College were present. If the pope is possessed of the gift of infallibility and the personal assistance of the Holy Spirit, on no occasion might we more justly expect a divine revelation than on this, and we might expect to be told the truth as to where rests the responsibility for this dreadful war. But instead of that, listen to the words of the infallible pontiff! I quote from one of the daily papers: "At the consistory to-day the pope delivered an allocution, again deploring the horrors of war. The pontiff urges the quick conclusion of peace, which should be just and durable." Now, in this, Heaven would appear to agree with Germans, Englishmen, Frenchmen, Belgians, Russians, etc. etc. In a word, Heaven agrees with earth! The "conclusion of peace"—that is what the neutral nations fear, that is that peace will never more exist on this earth. It may be that way of putting it is a mistake

of the reporter, but it is very possible that the ambiguity of the phrase conceals a mental reservation.

But the point I particularly wish to emphasize is that the pope created six cardinals at this consistory, five Italians and one Austrian, and he reserved one *in petto*, who, as all the Catholic papers here prophesy, must be Archbishop Ireland. Well, unless the pope chooses to contradict me, I may safely say that they are greatly mistaken. There is no earthly reason why Archbishop Ireland should be made cardinal, and still less that he should be reserved *in petto*, when there is a big sum of money coming to Rome in case of his election. I wonder why the pope, instead of reserving one, did not reserve four or five cardinals *in petto*. I see no other reason for his moderation in this respect but the opposition of the Italian members of the Sacred College. This one, *in petto*, has been reserved solely for political reasons. The nation that comes out on top after the war is going to be favored with a new cardinal, and the pope, to show that he has been greatly interested in that nation and praying for its triumph, will declare that he has reserved a cardinal *in petto* expressly for it.

To show our readers the arbitrary character of Roman Catholic law, allow me to explain the law governing the cardinal *in petto*. If the pope should reveal under strict secrecy, by writing or word of mouth, the name of the one he had in mind to the proto-notary on the day of the consistory, that might be considered reasonable. But the trouble is that the pope has the power to reserve one or more names, without revealing them to any one, and also the power of changing his mind as many times as he pleases up to the day of their publication. That means that he may have one person in mind on the day of the consistory, and if something were to occur later to make him prefer another, the name finally published may be entirely different from the one the pope first had in mind. But the cardinal thus created takes his rank of seniority from the day of the consistory, even though his name is not made public till twenty years after. And what is still worse, the pope may die and his secret with him, and after many years the general of the Jesuits may need a vote and say that, *ex informata conscientia*, he knows such and such a person (of his own choice) to have been elected cardinal *in petto*, at

such and such a time, and no one can deny it or oblige him to prove it. Truly, Mother Church is an expert at making laws, which provide opportunity for all manner of injustice and iniquity!

It is too bad, Cardinal, that I cannot get all I should like to say into one letter. On another occasion we shall hope to comment further on the pope's allocution. MANUEL FERRANDO.

A NEW BRAND OF WINE—SURE RELIEF FOR PAIN

In almost every Roman Catholic paper and in many of our dailies great emphasis is laid on the pain and affliction which the European conflict causes in the heart of the "Universal Father," the pope.

But while his children are bleeding and dying on the battlefield, or left widowed, orphaned and destitute, and money is being raised in every land to relieve their situation, the Holy Father has been expending several hundreds of thousands of liras in the renovation of the Vatican gardens and in restoring to them their medieval splendor. Of course, all this is exclusively for the benefit of the "poor prisoner," who could not bring himself to hide his genius under a bushel and inaugurated this great work by inviting the diplomatic representatives of foreign countries in Rome and partaking in their company of several wines, which were boasted to be older than the very Loggia in which the pope and his guests were seated. A renowned firm of wine dealers in Spain, advertising a choice brand called *Lacrimæ Christi* (The Tears of Christ), states that several barrels of it have been presented to the pope. We should advise the firm to change the name of this wine in future and call it instead, *Lacrimæ Papæ* (The Tears of the Pope), and then, to make it still more attractive, to add: "This has been the comfort and sustainer of the Holy Father during the black hours through which he has passed, contemplating the calamities and afflictions of his beloved children in the monstrous European War, brought about by the political gambling of the Sons of Loyola. Every one who partakes of this wine, with the blessing of the Holy Father, will experience likewise speedy relief from pain and great merriment even in the most calamitous times." Editor.

A GREAT BOOK

Cassock and Sword, by Charles Lenz, Ph.D., published by Katherine and Heinrich Lincoln Lenz, New York City. Cloth bound. 351 pages. Price \$2. Club rates for large orders. The Associated Authors and Compilers, 90 Nassau Street, Selling Agents.

A very unique book is "*Cassock and Sword*," both as to its contents and its author. It is a study of the history and development of our American democracy, of all the factors that have entered into its making and of the dangers which now threaten its destruction, or at least its retardation, unless recognized intelligently and courageously attacked. America, in the author's judgment, has in her keeping all the hopes of genuine democracy and hence, too, of the advance of mankind toward ever greater spiritual, political and economic liberty, the realization of the true brotherhood of man. Not a religious man, the author, nevertheless, by reason of his searching studies, came to see that the greatest menace for our country is, on the one hand, the disappearance of that humane and religious spirit which was the source and secret of its early glory and power, and, on the other hand, the organized and persistent effort of Rome to become the dominant power, reducing the State to a servile position and reconstructing society in harmony with its tyrannical and superstitious principles. Materialism and superstition, plutocracy and theocracy are the foes of all genuine democratic progress and must be crushed, unless the wheels of time are to be turned backward and the human race hurled back into another era like that of the Dark Ages. Very thoroughly the author enters into the conflict which throughout the history of our country has been waged between Rome and those who know its political principles irreconcilable with those from which our Government and social life have drawn their inspiration and which constitute the very essence of Americanism and democracy. The purpose of the book in the author's own words is "to remind the American people of the lessons of history and impress upon them the sacred trust with which the great American democracy has been charged through racial traditions and the heritage of the Reformation, as yet the greatest achievement of the human spirit"; and what moved him to make this appeal is "foreseeing the coming of a

possibly fateful crisis." Clearly and forcibly does he point out the mistakes of the past, the evils and dangers resulting from these mistakes and the remedy to be applied. All the forces that have shaped our country's course and are bound to determine its destiny are scrutinized. The final conviction expressed is that the hope for the future lies not in the political and social nostrums concocted by men neither socially nor intellectually in harmony with the spirit of liberty and love for mankind, but by the realization of those who are filled with the spirit of the Reformation and democracy and equipped to assume the intellectual leadership of the masses; that such leadership they must assume and with unflinching determination battle against all the reactionary forces which would prevent mankind from approaching ever nearer to the goal set before it in the words of Jesus of Nazareth: "Love your neighbor as yourself."

No class of men will read this book without profit, and without being stirred up to a more energetic manifestation of their patriotism. It is a clarion call to all Americans to awake to the dangers threatening our own democracy and the progress of all mankind, and to cut out from the social and politic body the cancer that is already eating into the very vitals of our country's life and liberty. Statesmen, journalists, clergymen and the teachers of our youth, American citizens one and all should not neglect to read, ponder and digest the facts and lessons presented in this book.

The author was born and educated in Germany. As a young man he came to our country. For forty years he studied every phase of its life and every influence affecting its development. A lover of liberty, a strong believer in the equal rights of all men under God and before the law, he entered with zest into the war for the abolition of slavery. With sadness his heart was filled to see the many mistakes made during the Reconstruction Period; to see the spirit of materialism crowd out the former spirituality and idealism; to see the Republican party turn renegade to its early principles; to behold the darkening cloud of Romanism grow ever larger on the American horizon. As he fought for the liberation of the negroes, so he continued to fight against all the reactionary forces that would again foist the yoke of slavery under another form upon the masses. This grasp of

the world-governing powers is revealed in that he clearly foresaw the terrible cataclysm that is now bathing all Europe in blood, though he departed this world long before the first shot was fired. Other calamitous clashes he has, too, foretold, which will surely come unless a quick awakening shall induce quick and energetic action. The fact that the book was written long before the outbreak of the present war makes it the more effective a proof of how sadly ignorant they are who endeavor to cast doubt upon the loyalty of German-born American citizens. Its study will surely open the eyes of many as to the true attitude of those who, while they ask for fair play for Germany and an impartial neutrality, or rather honest friendship toward all the nations of the world, are yet none the less loyal patriots of their beloved America and the staunchest believers in and consistent protagonists of true Americanism.

THE POPE'S TIRADE AGAINST PROTESTANTS

The pope signalized his sixty-first birthday, the 21st of November, by a bitter, angry and vulgar fulmination against Protestants in Rome. Addressing the Roman Catholic Society for the Defense of the Faith, he described Protestant teachers in Rome as being worse than brigands from the woods, and as emissaries of Satan, who, in the midst of the Holy City, raise temples where God is denied true worship. He spoke of the devilish arms with which they assault the faith of the sons of Rome. Now, we are not in the least astonished at this malevolent outbreak. The pope has only given utterance to the intolerant and murderous spirit of the Church of which he is the head—a spirit which is in accord with his professed principles. The curious thing is that in his spiteful tirade against Protestants he accuses them of the very things of which his own Church and his own predecessors have been conspicuously guilty. In brigandage and Satanic subtlety the Inquisitors and the Jesuits have given points to the fiercest of criminals and the cleverest of revolutionaries. The temples where God is really denied true worship are the houses in which the Mass is performed and the people fall down before a bit of bread in the hands of a Roman priest. And as for devilish arms used against faith and religion, Protestants have not read history with one eye shut.—The Bulwark.

DR. SYLVANUS STALL: IN MEMORIAM

Rev. Dr. Sylvanus Stall, who stands foremost among the men who have successfully broken the silence of the centuries on questions of sex hygiene, passed away at Atlantic City, N. J., on Saturday, November 6th. Well may the old Latin adage be paraphrased in his case, "If thou seekest a monument of his worth, look around thee," for, not to speak of his long and successful pastorate in the different churches in the States of New York, Pennsylvania and Maryland, of his labors as editor of "The Lutheran Observer" and Statistical Secretary of the General Synod of the Lutheran Church, or of his private and public benefactions, not least of which was a gift of \$10,000 for the building of a college for women in India, there could be no more eloquent or more lasting tribute to his memory than the marvelous chain of his "Books on Avoided Subjects," which, at this date, literally belt the globe.

Dr. Stall was born in Elizaville, Columbia County, N. Y., October 18, 1847, and was left an orphan at an early age, with no better equipment wherewith to face life's struggle than a common school education.

This notwithstanding, however, he succeeded in securing employment in New York City, and quickly rose to the position of salesman and later of cashier with Lord & Taylor.

In 1866 he entered Hartwick Seminary, New York; then studied theology at Pennsylvania College, Gettysburg, and at the Union Theological Seminary, New York, and was finally ordained to the ministry of the Lutheran Church in 1874.

It was then he set his hand to a task of unparalleled delicacy, which had been inspired to him in the days of his adolescence, when the perusal of an obscene book tendered to him by an older playmate had proved so repulsive to him that he had there and then resolved that some day he would dare brave public sentiment and supply growing youths with pure and clean, truthful and honest books on personal and social purity.

This inspiration he had looked upon as God's own summons; many of his friends sought to dissuade him from a course which they said might lead him to a prison cell. "Well," he replied, "I may have to go to jail, but these books *must* go to the world."

And so the fulfilment of this Divine command became his life-purpose, his life-work; and as he toiled on with his labor of love, it grew upon his hands from year to year. To his first tentative publications, "What a Young Boy Ought to Know," and, "What a Young Man Ought to Know," succeeded, "What a Young Husband Ought to Know," and, "What a Man of Forty-five Ought to Know," and the appreciation of his efforts grew apace to such an extent that his books were translated into all the leading languages of the human race; and the faithful worker was spared to see with his own eyes the plenteous ripening of the seeds which, through him, had been scattered broadcast the world over, and in every civilized country on the face of the earth generations yet unborn will bless his memory.

Dr. Stall was also the author of "The Pastor's Pocket Record," "Handbook of Hymns," "How to Pay Church Debts," "Methods of Church Work," "Five Minute Object Sermons to Children," "Talks to the King's Children," "Bible Selections for Daily Devotion," "Faces Toward the Light," "Parental Honesty," etc.; editor of Gleig's "Wonderful Book Concerning the Most Wonderful Book in the World."

The funeral services of Dr. Stall were held on Monday, November 8th, in the Temple Lutheran Church, Philadelphia, with Rev. Dr. August Pohlman, the pastor, officiating, who preached a splendid memorial tribute to the work and worth of Dr. Stall. Rev. Edwin Heyl Delk also spoke feelingly and eloquently of his work.

The interment was at Gettysburg, Pa., on Saturday, November 13th. Six students of the Gettysburg Theological Seminary acted as pall-bearers. Quite a number of the students from the seminary were at the obsequies. President Singmaster, of the Theological Seminary, gave a simple and eloquent tribute to the deceased, and Dr. Pohlman spoke tenderly and sympathetically of his work, and at the close read the following message:

"To the Students of the Theological Seminary at Gettysburg, and all others:

"I have reached the end of the journey upon which you are just entering. I have a message for you from my open grave. Let me impress upon you the importance of a full, unqualified and complete acceptance of the Scriptures from cover to cover

as the inspired and infallible Word of God. If you cannot accept it as such, let me say to you you will have no message, and you ought never to enter the ministry. Preach Jesus Christ and Him crucified as the only hope of the sinner, and the only Saviour of a lost and ruined world. Live and labor for God and humanity.

"May the God of all grace abundantly bless and prosper you!"

Papists Alone Insult the King

It is reported from Winnipeg that at a big banquet of papists in the Canadian West, the toast of the pope was placed before that of the king, consequently the Lieutenant-Governor, Sir Douglas Cameron, and the Mayor of Winnipeg indignantly recalled their promise to attend, and justly so. We say all honor to these sensible gentlemen. If only every Britisher treated the arrogance of the papists likewise it would cut the comb of this crowing bantam from the Vatican. It is high time Britishers gave the disloyal Romanists to understand that while they are free to practise their paganism on British soil, they must not turn such liberty into license, and insult the patient, long-suffering loyal Britishers.

FORM OF BEQUEST

I give, devise and bequeath to Christ's Mission, New York, a corporation organized and existing under and pursuant to the Religious Corporations Law of the State of New York, and now located at No. 331 West 57th Street, in the city, county and State of New York

(Specify Here the Property)

to be applied to the uses and purposes of the said Mission, in such manner as the Board of Trustees thereof shall, in their discretion, determine.